

# THE REHEARSAL.

1. The Priesthood of Micah Justify'd, by way of Convenience.
2. Whoever is Loose as to the Church, cannot be Right as to the State.
3. Mr. Hoadly and Mr. Toland's Chimerical Constitution.
4. Of Passive Obedience being an Un-Natural Doctrin.
5. Obedience according to Law, bars all Coercion.
6. Mr. and Mr. Hoadly's only Reason of Subjection, which they put upon St. Paul.

WEDNESDAY, October 1. 1707.

(1.) Country-man. **T**HE Necessity you shew'd me last time, which some men

plead for breaking in not only upon the Rules and Order but the very Constitution of the Church, that is, If they cannot Conveniently go where they may Worship God purely, is like Mr. Hoadly his some pains to Convert men to the Christian Faith, of which we spoke before. So if it be any ways Inconvenient for me to go where they Worship God purely, to save that Pains, I and any Three or Four I can get may Chuse any one of our selves to Minister to Us in Holy things, and set up a Priesthood, like that of Micah in his own House. And by the same Rule that we set up such a Priesthood, we may Chop and Change it as we Please. And here is a fair Riddance of all Jure Divino in Holy things, in Church as well as in State!

But, Master, you have said Nothing of Mr. Hoadly's Principles as to the State. you have shew'd it fully in Dr. Edwards, but has Mr. Hoadly nothing of it? Has he kept himself clear as to that Point?

(2.) Rehearsal. I never yet knew any who were Loose as to the Church, but they were equally Seditious as to the State. For who allow no Divine Right in the Church, can never find it in the State. And whoever set up the Power of the People, must Extend it to the Church, as well as to the State. These go Hand in Hand together; For they set up the People in the Place of God, and then their Power can have no Limits.

And Mr. Hoadly is very full and Express upon this Point. And I will try what you can say to him. He is Describing a Happy Constitution of Government, in which he

says, p. 12. The People have all the Liberty they can Expect, in an Assurance, that the Prince shall not be Able to do them any Harm.

(3.) Country-m. That he shall not be Able! That he May not, or Will not do it is one thing; But that he shall not be Able to do it, is a fine Constitution indeed! That the Prince may do Us all the Good he can, but shall not be Able by the Constitution to do Us any Harm! I am of Mr. Hoadly's side without more ado. And if he can find out such a Constitution, he shall have no Opposer of me. For I love my Liberty and my Skin as well as he or any body else. This is beyond any thing ever you taught me, Master. You told me indeed that the Remedy of Rebellion was worse than the Disease of Tyranny. And you have fully Convinc'd me of it. But here can be no Tyranny, For it is not in the Power of the Prince to do us any Harm.

Rehears. I have heard Mr. Toland say, he Cou'd find out such a Constitution: And I suppose he is about it. May be he has Discover'd the Secret to Mr. Hoadly; But then they shou'd be so Good as to let the World know it. Whoever tells it first will be Magnus Apollo! He need not fear having Disciples enough.

Country-m. But then on the other hand, if they cannot find any such Constitution, if it be Impossible to Frame it (as I am pretty sure it is) what wretched stuff is this to Banter Mankind with? How Ridiculous to hear it from the Pulpit? Many a poor Soul, I'll warrant you, at that Sermon, thought it a Possible and a Plausible thing! And what a fine Man was Mr. Hoadly to talk at this Rate!

(4.)

(4.) *Rehears.* They thought this Ground enough for what he says in the same Page, calling *Passive Obedience* that *Un-Natural Doctrin*, and which he says, is as *Certainly False*, as it is *Certainly True*, that those who Pretend to Believe it, care the least to Practise it.

*Country-m.* Here all the *Primitive Christians*, and the *Martyrs* in *Q. Mary's* time are Cut down at a Blow. But Mr. *Hoadly* do's not love *Un-Natural Doctrins*, that is, a *Doctrin* which is against *Flesh and Blood*: For tho' *Flesh and Blood* cannot Inherit the Kingdom of *Heaven*, yet it has a good share of the *Earth*. This Argument has quite Alter'd some Mens Relish to the *Doctrin* of the *Cross*. For is it not very *Un-Natural* to Hate *Father and Mother*, *Wife and Children*, and which is more a good *Estate*, yea, and ones own *Life* too, so as not to seek to *Save* it, by going one step out of the Rule of the *Gospel*, tho' but *Occasionally*? And is it not Hard, that he who saves his *Life* by this means, shou'd Lose it? *Flesh and Blood* cannot Bear it! And *Christ* has lost many *Disciples*, who walk no more with Him after this *Saying*. And some think He had acted more *Politically*, if He had put us upon more *Easy Terms*!

*Rehears.* But I wou'd ask Mr. *Hoadly* whether it is not most *Natural* to obey *God* who gave us our *Nature*? And therefore, whether to *Fear God* and *Honour the King* be not a *Natural Duty*? But he says in the same p. 12. that he *Obeys the Prince* according to the *Laws*. And that *As far as this Constitution will carry it*, so far his *Loyalty* goes.

(5.) *Country-m.* And I will never ask more of him. For you have fully Prov'd it, past all Contradiction, That the *Laws* do Expressly Bar all *Coercion* upon the Persons of our *Princes*. And that neither *Parliament* nor *People* ever had, have or ought to have, any such Power, by the *Undoubted and Fundamental Laws* of this Kingdom.

*Rehears.* But he says, *ibid.* That *Nature and Reason* both Rise up against *Oppression*.

*Country-m.* Here's *Flesh and Blood* again! And we know, That *Nature* will sometimes Rebel against *Principle*. But will not *Nature* and *Reason* too Rise up against *Oppression* by a *Parliament*, by *Aristocracie*, or *Democracie*, or any sort of *Government*, or by a *Licentious*, *Traiterous*, and *Rebellious MOBB*, who Tear the Nation in Pieces, Kill, Slay, Rob, and Murder, without *Law*, and against *Law*, over turn the *Foundation* of *Government*, and set every Man Loose against his Neighbour, and do more *Mischief* in one Day than any *Tyrant* ever did in 100 Years! As you have made it fully Appear to me.

sure these Men think there is no *Oppression* but by the *Government*, nor any *Resistance* but against their *Lawfull Kings*! Quite contrary to *St. Paul Rom. xlii. 1.*

(6.) *Rehears.* But he says in the same place, That *St. Paul* makes the Powers being Ordain'd for *Mens Good* the Only Reason of their Subjection.

*Country-m.* The Only Reason! I know where he had this, from a Dear Brother of his, who has given it us in another Sermon. But you have instructed me sufficiently to Answer this.

No doubt *Government* was Ordained of *God* for our *Good*. He put us into the Hands of *Governors*, to save us out of our own Hands, which wou'd be more *Destructive* to us, than the worst *Government* ever was in the *World*. And it is the Duty of *Governors* to Consult the *Good* of the *People*, as they are Answerable to *God*, whose *Sword* they bear. But not to their *Subjects*, who wou'd lose the whole Benefit of *Government*, and fall into all the Confusion of *Anarchy*, if they were Judges over their *Governors*. It wou'd Root all *Government* out of the *World*.

Therefore *Government* is always for our *Good*, tho' in the Hands of the most *Wicked Men*. Because better that than *Anarchy*. So that if we are to obey our *Governors* while they do us *Good*, we must always Obey, for we always, every moment, Receive great *Good* from them, in preserving *Peace* among us, and keeping us from falling upon one another. Which is a greater *Good*, than any *Evil* we can suffer from them. Therefore the *Apostle* puts the Case of our suffering *Wrongfully*, for *Well-doing*, and Determines that we must take it *Patiently*, and submit not only to the *Good and Gentle*, but to the *Froward and Wicked Governors*, and says, That this is *Acceptable to God*.

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